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EASTHAM *and* ORLEANS
HISTORICAL PAPERS

By Josiah Paine *of* Harwich.



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EASTHAM *and* ORLEANS

HISTORICAL PAPERS

By Josiah Paine *of* Harwich.

FIRST AND SECOND CHURCH OF ANCIENT EASTHAM.

First Ministers of the Town. The
Mayos and Crosbys. The Hero
of Cooper's "The Spy."

The year in which the first church of Eastham* was organized is not with certainty known, but there is reason to suppose it was early constituted. The loss of the early church records, and the silence of the old records of the town upon the measures adopted early to sustain public worship, render unavoidable a brief notice of the preachers before the settlement of Mr. Samuel Treat.

As far as it can now be ascertained the first employed by the early settlers of Eastham to conduct the public religious services was Mr. John Mayo. He came over from England, it is understood, about 1638, and he is mentioned by Morton as one of the

*The old township of Eastham embraced what is now Orleans, Eastham and Wellfleet. Wellfleet, known as Billingsgate, was set off in 1763, and Orleans in 1797.

number of "godly and able gospel preachers" who "gave light in a glorious and resplendent manner." He was at Barnstable in 1639, when Mr. John Lothrop and his company from Scituate arrived, and having been called to the position of "teaching elder" in the church of which Mr Lothrop was pastor, he was ordained Fast day, April 25, 1640, Mr. Lothrop, Mr. Joseph Hull and Elder Henry Cobb assisting. He continued here in connection with Mr. Lothrop's church for some time, when he went to Nausett, or Eastham, and was employed to conduct religious services. The precise date of his removal to Eastham cannot now be given; but it is quite evident it was not long after the settlement, which began in 1645, and not in 1644, as Pratt and Freeman have it. His services as a religious teacher were ended here before November 9, 1665, as at this date he became pastor of the second church in Boston, which had been gathered June 5, 1650. In 1664, Mr. Increase Mather was ordained his colleague in the

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ministry, and remained connected with the church many years after Mr. Mayo retired from the pastoral office. Mr. Mayo's retirement was caused by the "infirmities of age." In the beginning of the year 1672, he became "very infirm, inso-much as the congregation was not able to hear and be edified;" and the brethren, desiring a change in the pastoral office, he consented, and in the summer of 1673 he removed to the Cape, and died at Yarmouth in May, 1676, and was there buried. His widow died at Yarmouth Feb. 26, 1682.

But very little indeed appears relating to Mr. Mayo's ministry in Eastham. It is evident he had no settlement in the ministry there for any period of time. At the time he went there, the settlers were not in condition to sustain a minister, and for lack of proper support, it is probable, he felt compelled to accept the pastorate in Boston, and leave the Colony in which he had been admitted a freeman.

Of Mr. Mayo's children there appears no complete list. It is certain, however, he had Samuel, Hannah, Nathaniel, Elizabeth and John, who, doubtless, were all born in England and came over with him.

Samuel Mayo, the eldest son, was a mariner. He married Thomasine, daughter of William Lumpkins of Yarmouth, who was born about the year 1625. He

settled first in Barnstable. In 1653, with some others, he removed to Oyster Bay, Long Island, where he had made large purchases of the Indians. From here, about 1658, he removed to Boston, where he resided until his death in 1663. His father, Mr. John Mayo, was appointed to administer upon the estate—the widow declining to take out letters—April 26, 1664. The widow, Thomasine, married John Sunderland of Boston, in or about 1665. She died at the age of 84, June 13, 1709, and lies buried in the Brewster cemetery beside her last husband, Mr. Sunderland, who died December 26, 1709, in his 85th year.

There is no complete list of the children of Samuel Mayo. Recent investigation almost conclusively shows that it was his son, John Mayo, who married Hannah Freeman, daughter of Maj. John Freeman, in 1681, who first settled in Hingham, and after 1700 moved to Harwich, now Brewster, and settled, and was the first representative from Harwich to the General Court in 1711. Some genealogists have put down the Harwich John Mayo as son of John Mayo of Eastham. Mr. Samuel Treat, the first settled minister in Eastham, married Elizabeth, a daughter of Samuel Mayo.

John and Nathaniel Mayo, the other sons of Mr. John Mayo, settled in Eastham. The latter

married Hannah, daughter of Gov. Thomas Prence, and died at Eastham in 1663, leaving sons Thomas, Nathaniel, Samuel and Theophilus. The widow, Hannah, married Captain Jonathan Sparrow. There are yet descendants of John and Nathaniel Mayo in the county.

Rev. John Mayo, while in the ministry at Boston, occupied a brick house standing near the northwest corner of Prence and Hanover streets. It was taken down in 1882. Upon his removal to the Cape, after leaving the pastorate, he sold it to Alexander Gording, a mariner. It was occupied after 1688 by Rev. Cotton Mather for some length of time. The lot upon which it stood was near John Sunderland's land. Mr. Sunderland removed to Eastham some time after Mr. Mayo's removal, where he died.

The immediate successor of Mr. Mayo as religious teacher in Eastham is not positively known. The first, however, of whom the ancient records of the town make mention was Mr. Thomas Crosby. It is under date of August 12, 1663, that his salary of "fifty pounds per annum" was established "for carrying on the public service on the Lord's day." He was born in England, and was the son of Simon Crosby, who came to this country in 1634 and settled in Cambridge. He was educated at Harvard college, graduating in 1653.

After leaving college, until he was employed in Eastham, but very little has been said of him. Indeed, but little is known of his services even after he became teacher here. It is claimed that he officiated here as a religious teacher until Mr. Samuel Treat was settled; but the ancient records of the town are silent upon the matter. He early became engaged in trade. In December, 1664, he was reported among those who kept for sale liquor, powder and shot. While a resident of Eastham, he resided near the old cemetery, now included in the present town, near the old meeting-house, in the house occupied by Richard Sparrow till his death, which he bought of the widow, Pandora, and her son, Jonathan Sparrow, in February, 1665. Mr. Crosby, some time after 1695, became a resident of that part of Harwich now Brewster. Here he engaged in the mercantile business. He was one of the founders of the church in that part of the town in 1700, of which Mr. Nathaniel Stone became pastor immediately after its organization. He died in Boston, while there on business, June 13, 1702. By wife Sarah he had twelve children, viz.: Thomas, Simon, Sarah, Joseph, John (who died in infancy), John, William, Ebenezer, Mercy, Anne, Increase and Eleazer. The Johns were twins, and Mercy, Anne and Increase, "born April 14 and 15, in

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the year 1678," were triplets. The widow, Sarah, became the wife of Mr. John Miller of Yarmouth, April 28, 1703. From Mr. Crosby have descended all of the surname on the Cape.

Thomas Crosby, a grandson of Mr. Crosby, who married Elizabeth Hopkins of Harwich, August 9, 1733, and removed about 1753, with his large family, to what is now Carmel, Putman county, was the father of Enoch Crosby, the hero of Cooper's novel, "The Spy; a tale of the Neutral Ground," and also hero of the "Spy Unmasked," by H. L. Barnum. Mr. Crosby, the "Harvey Birch" of the tale, was born in what is now Brewster, December 25, 1749, and baptized December 31 following. He was the seventh child. The part he bore in the Revolutionary war in behalf of the Colonies in the secret service, is given in Barnum's "Spy Unmasked, or Memoirs of Enoch Crosby, alias Harvey Birch." Enoch Crosby died near Brewster, Putman county, N. Y., June 26, 1835, and lies buried in the old Gilead cemetery, where his parents were interred. A marble slab, with inscription, marks the spot.

NO. 2.

Rev. Samuel Treat and His Ministry. His Interest in the Indians. His Farm, now the Knowles Estate, etc.

The first minister after Mr. Crosby, of which any mention is made in the Eastham records, was Mr. Samuel Treat; but the year of his settlement is unknown, as no records of the church of that period are extant. Rev. James Freeman, in his sketch of Eastham, in the eighth volume of the collections of the Massachusetts society, gives the year 1672, and that no one might be misled, in a foot note, gave as his authority Mr. Treat's gravestone, which states he died in 1717, after a "space of forty-five years" in the ministry. From his quoting the statement upon his gravestone, it is evident Rev. Mr. Freeman, in his zealous pursuit after facts for his interesting sketch, found no record of his ministry or any writing extant giving the exact date. Mr. Pratt, who drew largely from this sketch for his history of Eastham, and Mr. Freeman, who copied from Pratt and Freeman without giving authority, agree that the year was 1672, while the ancient records of the town are silent as to the precise date, and yet pointing to a date of his settlement in the ministry here several years later. The gravestone inscription is doubtless correct as to the length of time he was in the ministry, but it was not intended to show that was the space of time he was engaged in Eastham. From what has been gathered, Mr. Treat was

not settled in Eastham much earlier than the latter part of the year 1673.* The following from the original book of records of Eastham shows that he was not settled April 11, 1673, though the town had evidently expected he might be induced to settle; and what he or any other minister might expect in case of settlement: "1673. At a town meeting the 11th of April, it is agreed by the inhabitants of the town that if it please God to bring Mr. Treat to settle amongst us in respect of carrying on the public worship of God amongst us in an efficient way, they are willing and do promise to allow him fifty pounds and every family a sufficient load of wood brought to his house or place of residence, per annum." At the same meeting the town, as further inducement to the settlement of the minister, agreed to reserve for "the support of such person or persons as" should "be engaged in the work of the ministry amongst" them; the "piece of upland and meadow given to the town by Manaseth Kempton" of Plymouth, lying in Eastham; the upland and meadow bought of

John Young;" "three acres of meadow called Mill Meadow;" "the island at Billingsgate, called Lieutenant's Island, with the meadow about it;" the "broken marsh in the great meadow" not laid out; and "twenty acres of upland at the head of the cove called Town Cove."

The Town Cove lot, which is now included in the town of Orleans, was the tract upon which the town intended to build the minister's house, but Mr. Treat upon his settlement, having decided to reside upon another lot which was nearer to the meeting-house, between the land of Nicholas Snow and Stephen Atwood, he was allowed the privilege, and after many years the town, upon Mr. Treat relinquishing his right, sold it. After 1709 a portion of it was within the limits of Samuel Knowles's farm. Mr. Pratt in history of Eastham states that Mr. Treat settled upon it, and that it became the farm of James H. Knowles. Mr. Pratt was mistaken respecting the location of the tract, though undoubtedly correct in respect to the (then) possessor of Mr. Treat's farm.

At first the parcels of land granted for the minister's use were not given in fee simple to Mr. Treat as has been stated. It was many years after his ordination that full title was given. The upland and meadow given the church by Manasseh Kempton

*Since this statement was made, the writer has found that Mr. Treat was ordained March 17, 1675. The Plymouth Church Records have the following entry regarding the ordination: "In March, 1675, the church of Eastham sent to our chh, for messengers, to be with them at their ordination of Mr. Samuel Treat to be their Pastor; the chh sent the Pastor, Elder & Deacon Finney who attended that service, March 17."

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in 1662, at the suggestion of his friend, Gov. Prence, was never given in fee simple to him. It being given to the church for the use of the ministry, it was reserved and other ministers, beside Mr. Treat, who labored here, had use of it. It comprised upland and meadow, and contained little over six acres, and according to the records, a little more than one acre was meadow. It is mentioned in the records as lying near "Fort Hill," and undoubtedly was near other parcels of land in Mr. Treat's use included within the limits of the present town of Eastham.

Mr. Kempton, who has been by several local historians called an Indian, was a respectable citizen of Plymouth, of English parentage and was glad, he says in his letter to Gov. Thomas Prence, at whose suggestion the gift was made, of having the opportunity to "be usefull to God's people either in this or any other way."

Mr. Treat was the eldest son of Gov. Robert Treat of Milford, Conn., who was father of twenty-one children, and grandson of Hon. Richard Treat of Weathersfield in that state. He was born in 1648, and was a graduate of Harvard college in 1669. In 1670 he appears to have been a resident of Newark, N. J., where his father was then residing; and as the people of Woodbridge desired their committee to invite either

Mr. Peck of Elizabethtown or Mr. Samuel Treat, "to preach six or seven months," it is inferred he had, or well nigh completed his preparatory studies for the ministry.

During the early period of his pastorate at Eastham, Mr. Treat was deeply interested in the temporal and spiritual welfare of the Indians within the township and places adjacent, and when Mr. Richard Bourne, the pioneer in the work, withdrew from the field of labor below Yarmouth, he very zealously continued the work with considerable success, having become, by earnest study, familiar with Indian dialect. For the edification of his converts, "he was at the pains to translate the Confession of Faith into the Nauset language," which was printed. A copy of it was seen by Rev. Dr. Freeman, some time before the commencement of the present century, it being in the possession of Miss Eunice Paine, sister of Hon. Robert Treat Paine, and the granddaughter of the translator. For his services in behalf of the Indians, he was remunerated by the society in England for the propagation of the gospel among the Indians of New England.

Mr. Treat's parish was somewhat extended, but he was enabled by a firm and vigorous constitution to attend to all ministerial duties, and devote time and attention to trade, in which he was engaged,

to add to the means of his support. A few years before his death he received a paralytic shock. The second shock terminated his life, March 18, 1716-17, in the 69th year of his age. The snow which had fallen during the succession of remarkable storms of that century, in February, was heaped up to an uncommon height over the whole township at the time of his death, and the time of his burial was postponed till the completion of an arch through the snow drifts, through which to bear his body to the grave. Upon its completion, it is said, the Indians at their request, were permitted to assist in bearing the remains of their friend to the grave as their last tribute of respect. The grave of Mr. Treat is yet marked in the oldest cemetery in Eastham by two stones with inscriptions. The old slate stone erected soon after his death has this inscription:

"Here lies interred ye body of ye late learned and Rev'd Mr. Samuel Treat, ye pious and faithful pastor of this church, who, after a very zealous discharge of his ministry, for ye space of 45 years, and a laborious travail for ye souls of ye Indian natives, fell asleep in Christ, March ye 18th, 1716-17, in ye 69 year of his age."

Mr. Treat was twice married. His first wife was Elizabeth Mayo, to whom he was married March 16, 1674. She died at Eastham, in her

44th year, December 4, 1696. For his second wife he married Mrs. Abigail Easterbrook, daughter of Rev. Samuel Willard of Boston, August 29, 1700. She survived her husband, and died December 27, 1746. It is said she "made the character of her deceased husband a frequent subject of conversation," and it was from her grandchildren, especially from the eldest, Mrs. Abigail Greenleaf, that the late Rev. Dr. Freeman of King's Chapel, Boston, obtained "many of the facts in the life and character of Mr. Treat." Mrs. Greenleaf, at the death of her grandmother, was twenty-one years of age.

The children by the first wife were: Jane, born in 1675, married Oct. 11, 1694, Constant Freeman of Eastham, who settled in Truro; and from whom descended Rev. Dr. James Freeman, a prominent member of the Mass. Hist. society, and a well-known Unitarian minister; Elizabeth, born in 1676, who married ——— Snow of Eastham; Sarah, born in 1678, who married Thomas Rogers of Eastham in 1700, and who settled in Truro; Samuel, born in 1680, who married Joanna Vickerie in 1708 and settled in Truro; Mary, born in 1682, who married John Rich in 1700; Robert, born in 1683, who died of a fever, May 1, 1701; Abigail, born in 1686, who married Richard Stevens in 1708 and resided in Truro; Joseph, born in

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1690, who married twice and settled in Boston, where he died in 1756; Joshua, born in 1692, who married Mercy Higgins and died in 1753 in Eastham; John, born in 1693, who married Abigail Young in 1716 and settled in Eastham; Nathaniel, born in 1694, who married Mary Lyons, a lady of English birth who died in 1791, "aged about 95;" Eunice, by second wife, born September 27, 1704, (mother of Hon. Robert Treat Paine, the signer of the Declaration of Independence) who married Rev. Thomas Paine, a native of Barnstable, April 21, 1721, and died Oct. 7, 1747; Robert, born Jan. 21, 1706-7, who died of a fever while an undergraduate of Harvard, at the age of 17 years, Feb. 26, 1724, being the only son of the minister who entered college. From what has been learned, Mrs. Treat and her children removed soon after the minister's death from Eastham.

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Mr. Treat's farm comprised then, as it does now, the very best land in Eastham. It contained about twenty acres, and is now in possession of Mr. Seth Knowles. The boundaries are yet well defined. A stone marked with the letter T set at the order of Mr. Treat, if not by his own hands, at the northwest corner of his premises, is yet standing. The site of his house is pointed out on the rising ground near the meadow, south-

easterly of Mr. Knowles's house, and not a great distance northerly from the "brook" or small stream that flows out of the cedar swamp, which formerly divided the Prence and Treat farms. One standing on the high ground overlooking Mr. Treat's farm and the ocean, and the territory once belonging to Gov. Prence, and after him to Deacon Samuel Freeman, over the "brook," or passing over the productive farms and observing the richness of the the soil, will not longer wonder what led Mr. Treat to choose the tract for his homestead instead of the twenty acres at the head of the Cove which were given him by the town to build upon if he so chose. The whole farm, it is understood, has been in the Knowles's possession since the heirs of Mr. Treat sold it.

NO. 3.

First Place of Meeting. Second Meeting House. Two Places of Meeting Required. Mr. Treat's Deacons. Deacon Twining Joined the Friends.

The meeting-house in which Mr. Treat first held service was the same one in which Mr. Mayo and Mr. Crosby conducted religious services. It was a small structure, twenty feet square, with a thatched roof, and stood not far from the first old cemetery, on the same side of the highway.

The records show, as late as 1677, John Smith was employed "to get thatch" and repair the meeting-house therewith, "where it needed thatching." In 1678, the old house of worship was considered unfit for use, and a committee, consisting of Samuel Freeman, Jonathan Sparrow, Thomas Paine and John Doane, Jr., was chosen by the town to build a new meeting-house. It was erected upon the spot selected by the town "at the head of Goodman Williams's old field," where he then lived, and the town fulfilled its contract with the committee. The house had a belfry added in 1681 "to hang the bell in." It was not a very expensive one, as the sum of only "four pounds" was ordered to be paid for its construction. Whether the town purchased the bell and had it hung, tradition is silent. In the year 1700, the house was enlarged "sixteen feet in breadth," making it square. Mr. Israel Cole and John Paine had the oversight of the work at the expense of the town.

The increase in the number of attendants rendered it necessary in 1718 to make better provisions for their accommodation, which resulted finally in a vote to build two houses of worship; one at Porchet, now East Orleans, and the other at the Herring pond, near the house of James Mayo, then deceased. Upon the erection of the proposed house of worship

for the middle parish in 1719 at the Herring pond, the old house was pulled down. It is reported that some portion of its frame was put into the house now occupied by Mr. John Snow of Orleans.

In 1800, the meeting-house of the middle society underwent repairs, and in 1829 it was demolished, the society having built a commodious house some distance northwardly, on the west side of the county road, to better accommodate the whole society.

The old house at the Herring pond stood in the northeast corner of the cemetery. Mr. Heman Doane, the bard of Eastham, who died a short time since, gave in verse a reminiscence of the old house, "time-worn and gray," which fronted east "on the king's highway," in which only Webb, Cheever and Shaw had regularly preached. Its demolition gave rise to deep feelings of regret among the aged parishioners. One of them so filled with reverence, whose memory "so clung to that hallowed spot," could not be restrained from going to the church yard the Sabbath following its removal, to spend the usual devotional hours near the site of his pew. No doubt he felt as did the old bard in after years, at the recollections of the same old church edifice, when he said:

"I have seen splendid temples
with lofty steeple,

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With soft cushioned seats, filled
with fashion-clad people;
But none on the tablet of memory
will stay
Like that old gray church by the
king's highway."

The deacons who officiated during Mr. Treat's pastorate were, John Doane, Samuel Freeman, Josiah Cooke, Daniel Doane, William Twining, John Paine and Joseph Doane.

The apostacy of Mr. Twining while holding the office of deacon, and his removal with a portion of his respectable family to the banks of the Delaware, in Pennsylvania, to join the Society of Friends and become the exponent of the peculiar views of George Fox, must have given rise to much comment in the puritanical town. What led to his apostacy, and to his removal to the far-off Quaker settlement in his old age, when there were others of his belief in Mr. Treat's parish, is, at this distance of time, past conjecture. But he did not long have the pleasures of his new home, as death closed his earthly career November 3, 1703. His wife, Elizabeth, daughter of Stephen Deane, survived him and died Dec. 28, 1708. His will is dated at New town "ye 26 of fourth month in year 1697." Mr. Twining had two sons, Stephen and William. Stephen with his family of children removed at the time his father went, and became

a leading man in the settlement, where he died in 1715. William and a sister, Elizabeth, the wife of John Rogers, remained in Eastham, and their father remembered them in his will, leaving them his estate in Barnstable county. Deacon Twining, it appears, as well as his son Stephen, opposed the liquor traffic in the settlement, and asked that it might be restricted among the Indians.

NO. 4.

Mr. Osborn at the South Parish;
His Stirring Career and Varied
Labors; His Posterity.

Efforts were made, soon after Mr. Treat's death, to secure the settlement of a minister. Several candidates were heard. Prominent among them were Mr. Joseph Lord and Mr. Samuel Osborn. Mr. Lord had recently returned from his field of labor in South Carolina, where he had been since 1695. He was heard only a few Sabbaths. He was settled in Chatham as successor of Rev. Hugh Adams, where he died in the pastoral office in 1748. Mr. Osborn was heard for several months as a candidate, and a call was extended to him by the church, May 19, 1718, with much unanimity, which he accepted, and he was ordained September 18, 1718. He commenced his labors in the old meeting-house which stood near the oldest cemetery in the present

town of Eastham, built in 1678, but in 1719, upon the completion of the meeting-house in South Eastham, upon the site of the present Congregational meeting-house in Orleans, and upon the division of the church, he chose to remove and occupy the new edifice, and become pastor of this branch of the church, it then representing the parent church, liberty having been given him to make his choice. Here he continued actively engaged in the ministry until trouble arose between him and the church, respecting doctrinal points, which finally ended in his formal dismissal by the church, November 20, 1738, after a full trial. His accusers it seems brought nothing to prove any immoral conduct while in the ministry; but they thought, as did the "venerable council" convened June 28, 1738, that his "unguarded expressions" concerning "God and his moral perfections, as also concerning election, redemption, and other like tenets of the holy faith," were enough to disqualify him from holding the pastoral office. The leaders in the trial for heresy appear to have been men of prominence in the town. Two of them—Joseph Doane and Nathaniel Freeman, Esq.,—were men of intelligence and large influence; and it is safe to venture the opinion that, after having so many years listened to so radical an

exponent of all the sharp points of Calvinism as Mr. Treat, they should not fail to discover the gradual changing of the doctrinal views of their finely educated minister from those maintained by the strict Calvinists, and his leaning towards Pelagianism, and regret the cause that had compelled them to ask his dismissal from the pulpit to which he first came nineteen years before, to lead the parent church, from which time this branch has been known.

After his dismissal Mr. Osborn became again a school master, and taught school in Boston and other places. There is a tradition among his descendants in Barrington, N. S., that for awhile he was a resident of that place. In the list of the original proprietors of that township the name of Samuel Osborn appears, as also in the census of 1770, but whether this Samuel Osborn was the ejected minister, it cannot be determined. Mr. Osborn was "a man of wisdom and virtue." He contributed much to the temporal, if he did not to the spiritual wants of his people, "by introducing new improvements in agriculture, and by setting them the example of economy and industry." From him, it is said, his parishioners learned the preparation of peat for fuel.

There are conflicting accounts of Mr. Osborn's birthplace and place of education, as well as the time and place of his death. Rev.

James Freeman, who made a little investigation as to his life before 1802, says "he was born in Ireland and educated in the University of Dublin." Mr. Osborn's grandson, Israel Doane, who died very aged in 1844, at Argyle, Nova Scotia, in his brief and interesting notice of his grandfather Osborn and family, states that "he was born of Irish parents in Scotland, and was educated at Glasgow, and at the age of 22 came over to America," landing "in Boston in New England," and "died in Boston about the year 1774." Dr. Freeman says, at his death—the year he does not give—he was between ninety and a hundred" years old.

It appears that his first engagement to teach school in this county was at Sandwich in 1712, being then "lately of Edgartown." In 1713, he was engaged to teach in Harwich, and while there, with wife, witnessed the will of Kenelm Winslow, which bears date Jan. 12, 1712-13. In the Harwich records his name is written "Asbon." He probably was a schoolmaster after this date in Sandwich. At the time of his call, in the latter part of the year 1717, to the ministry at Eastham, he was a resident of Plymouth, and engaged in school teaching. He gave up his school in order to supply the pulpit as a candidate. Mr. Richard Knowles brought his family and goods from that place, and

was allowed two pounds and ten shillings.

Mr. Osborn was twice married. His first wife was Jedidah Smith of Edgartown, whom he married Jan. 1, 1710. His second wife was Experience, widow of Elisha Hopkins, a merchant of Chatham, with whom he was living at Nantucket in 1746, and to whom he was married after 1742, as that year Mr. Hopkins died. Mr. Osborn's children were: Sarah, who married Ephraim Moton of Plymouth; John, born in 1712, who married Ann Doane of Chatham, and died in Middletown, Conn., in 1753, aged 40 years; Mary, bap. in Harwich in 1718; Elizabeth, born in 1716, who was three times married, died in Barrington, N. S., in 1798; Abigail, who married John Homer in 1749; and Samuel.

John Osborn, who it is claimed was born in Sandwich, was educated at Harvard college, and graduated in 1725. He studied for the ministry, at his father's desire, but his "trial sermon, delivered in presence of a number of clergymen, was adjudged not orthodox, though well prepared, and his father encouraged him to prepare for the practice of medicine, as his inclinations were in that direction. Marrying Ann, daughter of Thomas Doane, he moved to Middletown, Conn., where he was a physician of eminence. He was a man of fine scholastic attainments. He had a taste for

poetry, and several of his poetic effusions gained for him some celebrity at a poet. He died May 31, 1753, and was buried in what is now the Riverside burying ground, in Middletown, where a monument marks the spot. He had six children. John, his eldest son, born in 1741 and dying in 1825, was an eminent physician, as well as his son, Dr. John Chevers Osborn, who married Lucy T. Payne, sister of John Howard Payne, his father's cousin, and died at St. Thomas in 1819, on his passage to St. Croix for the benefit of his health.

Rev. Mr. Osborn's daughter Elizabeth married for her first husband, William Myrick, a master mariner of Harwich, in 1733. He was lost at sea, leaving three children. Her second husband was William Paine, Esq., a merchant at Eastham, whom she married in 1745. He died at Louisbourg in 1746, leaving an infant son, whom she named William, who grew up to manhood, and became an eminent school teacher. He died in 1812, and left a number of children, among whom was the author of "Home, Sweet Home." For her third husband she married Mr. Edmund Doane of Eastham, in 1749, by whom she had a number of children. Her descendants are quite numerous and highly respectable. Mr. and Mrs. Doane died in Barrington, N. S.

Mr. Osborn's place of residence while engaged in the ministry at South Eastham is not now clearly known. The town ordered the building of his house "at Pochy" in 1719, and it was erected and given to him as was agreed, when he consented to the settlement.

NO. 5.

Mr. Crocker's Ministry and Associates.

Mr. Osborn's dismission, it appears, created no schism in the church or society, whatever might have been the feelings of some as to the dismission; and early effort was made to obtain a candidate. Among others Mr. Joseph Crocker of Barnstable was heard. A call was given him to a settlement, April 16, 1739, which was accepted August 14 following. He was ordained pastor of the church, now the first or south church in Eastham, September 12, 1739. Mr. Crocker was the son of Thomas and Hannah Crocker of Barnstable, and was born in 1715. He graduated at Harvard college in 1734. He married twice. His first wife was Reliance Allen of Falmouth, now Portland, Me. He entered his intention of marriage the next day after his ordination, Sept. 13, 1739. She died of a lingering sickness at the age of 44, June 30, 1762, and lies buried in the old cemetery at Orleans, where a stone marks the spot bearing the follow-

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ing inscription: "Here lies interred the remains of Mrs. Reliance Crocker, the amiable and virtuous consort of the Rev. Joseph Crocker, pastor of the first church in this town. She lived desired and died much lamented, in the 44th year of her age. Smitten friends are angels sent on errands full of love; for us they languish and for us they die; and shall they languish and shall they die in vain."

For his second and last wife he married Mrs. Mary Hatch of Boston, widow of James, in 1766. She survived her husband, Mr. Crocker, 35 years, dying Dec. 25, 1807, aged 80 years. She was buried in Brewster, where she spent the closing years of her life with her daughter, Mrs. Benjamin Bangs. Mr. Crocker died March 2, 1772. He lies buried in the old part of the cemetery, beside his former wife. His gravestone bears the following inscription: "The remains of the Reverend Joseph Crocker, the pious faithful pastor Crocker, the pious faithful & much respected pastor of the south church in this town, who, willing rather to be absent from the body and to be present with the Lord, died March 2, 1772, in the 58th year of his age, and the 33d of his ministry. O man greatly beloved, thou shalt rest, and stand in thy lot at the end of the days." In Freeman's History of Cape Cod the inscription is

incorrectly given, and also in the Cong. Manual, edition of 1866.

He had, it is certain, nine children by his wife, Reliance. Six of them, however, died in infancy; and each one has a headstone with inscription. They stand in a row at the feet of their parents, time worn and partly sunk. The three children surviving the mother were Josiah, the first born, Lucy and Anne. Josiah Crocker was born in 1740. He graduated at Harvard college in 1760, studied for the ministry, and had a call to settle as pastor of the church in the east precinct of Yarmouth, as successor of Rev. Josiah Dennis, deceased, Dec. 7, 1763, he having supplied the pulpit as a candidate for some time since Mr. Dennis's death, which took place August 31, the same year. Mr. Crocker was never ordained. He died of consumption, after several months of sickness, on the morning of June 20, 1764, in the 25th year of his age. He was "a promising young man, a fluent, lively preacher," and his death was much lamented. He was buried beside his mother, and a stone with a full inscription marks the spot. He frequently supplied Mr. Dunster's pulpit in the north precinct meeting-house in Harwich, during the years 1762 and 1763. When his mother lay dead, at his home in Eastham, and his father was in sorrow over her death, he supplied Mr. Dunster's pulpit, that Mr. Dunster might of-

ficiate in his father's desk. Lucia Crocker married Rev. William Shaw, and was the mother of Rev. Philander Shaw, the last settled minister of Eastham, and of Rev. Josiah C. Shaw of Cohasset. Anne Crocker, married Rev. Simeon Williams of Weymouth.

Rev. Mr. Crocker "was a strict Calvinist." As a minister he was prudent and faithful; but was "destitute of popular talents as a speaker." "He was," says the late Dr. Freeman of Boston, "a hard student in theology, but without much information on other subjects; mild in his temper, affectionate in his manners, greatly beloved by his people and exemplarily pious."

The number admitted to the church, and number of children baptized, cannot now be given. The record of the church from Mr. Osborn's dismission to the end of his pastorate, which was extant in 1802, is now lost, together with the records kept by the learned Mr. Osborn, his immediate predecessor.

The house occupied by Mr. Crocker stood about thirty rods southward of the Congregational meeting-house in Orleans, on the north side of the road leading from the main road easterly to the road that leads from the main road southerly, by the house of Thomas Higgins, to what was known in olden times at "Nathaniel Mayo's landing." It was a

"two story, single house" while he was an occupant; but in 1829, while in possession of Captain Ebenezer Rogers, the porch of the old meeting-house was moved and joined to it. Captain Rogers occupied the house until his death. It was taken down about twenty years since, and the site is yet visible. Mr. Crocker had a large orchard near by. His farm numbered many acres. He had a large tract of cleared land extending from the main road southerly to the Cove, eastward of his house lot. Beside meadow, he had woodland and cedar swamp. It is said he had a walk from his house to the meeting-house, on both sides of which was thickly set the privet, and known to all his parishioners as the "prim." There are none now living who even remember of seeing a vestige of the famous walk or the beautiful hedges.

Mr. William Paine, the distinguished school teacher, father of the author of "Home, Sweet Home," whose youthful days were spent in the family, and who ever held in loving remembrance his "venerable and beloved master" and the old homestead, years after the decease of Mr. Crocker referred to the "prim" and the "surrounding objects" that pleased him in his youthful days, and often wished to return and behold them as he had left them. It was under the hospitable roof of Mr.

Crocker in 1761, while standing at the window at prayer time, he beheld his stepfather and own dear mother, and other members of the family, pass on their way to the "landing," there to embark for Barrington, N. S., to spend their days in the new settlement.

Mr. Crocker made his will a few days before he died. He made provisions for the education of Joseph Crocker, son of his cousin, Rev. Josiah Crocker of Taunton, at college; mentions wife Mary and her daughters, Mary and Hannah Hatch, and his daughters, Lucia Shaw and Anna Williams. He also mentions William Paine, Jr., to whom he gave "one-half of the third or last division" of his land in Gorham, which contained about "seventy acres." His whole estate was appraised at 681 pounds, 1 shilling, one penny. His dwelling-house, land and outbuildings were valued at 441 pounds, 9 shillings, 4 pence.

The deacons of the First or South church while Mr. Crocker was pastor were Joseph Doane, Esq., John Freeman, Esq., and Jonathan Higgins. Mr. Doane died in 1757, Mr. Freeman died in 1772, and Mr. Higgins in 1792, at the age of 94 years. Mr. Doane had been deacon about forty years.

NO. 6.

Mr. Bascom, Mr. Johnson and Their Associates in South Church.

The successor of Mr. Crocker was Rev. Jonathan Bascom. He was ordained Oct. 14, 1772. He was born in Lebanon, Conn., in 1740, and graduated at Yale college in 1764. When he commenced his ministerial work the church contained one hundred and seventy-three members. Of these only forty-eight were male members. During his ministry of thirty-five years two hundred and forty-five persons became members. He baptized nine hundred and twenty-four children and solemnized three hundred and nineteen marriages, and entered upon his register six hundred and thirty-one deaths which happened within the limits of his parish during his pastorate. He died March 18, 1807, after an illness of some weeks. Mr. Bascom was a man of talents and acquirements; of a kind and facetious disposition, and in manners easy and affable. His death was much lamented. He published a sermon preached Thanksgiving day, Dec. 15, 1774, and discourse upon the death of George Washington. He was three times married. He married for first wife, Temperance, daughter of Willard Knowles, Esq., Dec. 26, 1766. She died April 8, 1782, aged 32 years. For second wife he married Phebe, widow of David Sears, and daughter of John Taylor, in 1782. She died August 16, 1784, aged 38. For his third wife he married Betsey, daughter

of Maj. Gideon Freeman, Feb. 10, 1785. She survived him, and died June 6, 1828, aged 74. He had eight children. By wife Temperance he had Timothy, Jonathan (who died young), Abigail, Jonathan, Temperance and William; by wife Phebe, had Phebe; by wife Betsey, had Charles. William Bascom, his son, graduated at Harvard college, studied for the ministry, and was ordained pastor of the Fitchburg church in October, 1805, and installed pastor of the church in Leominster in 1815. Timothy and Jonathan Bascom resided in Orleans for many years and then removed from town.

The house occupied by Mr. Bascom, and in which he died, is yet standing. It is situated on the north side of main street, nearly opposite the house of Bangs Taylor.

The deacons during Mr. Bascom's pastorate were Jonathan Higgins, Solomon Pepper, Joshua Doane, Elisha Smith, Abial Cole, Richard Sparrow, chosen in 1795, Judah Rogers, chosen in 1795, and Abner Freeman, who was chosen in 1806. Mr. Higgins was deacon during the pastorate of Messrs Osborn and Crocker. He died, aged 94, in 1792. Mr. Freeman, becoming a Baptist, was dismissed in 1827.

After the death of Rev. Mr. Bascom, immediate efforts were made to secure his successor. Mr. Jesse Fisher was heard as a candidate,

and a call was given him to settle in the ministry, but the offers made did not suit him and he declined a settlement. Mr. Daniel Johnson appeared as a candidate, and, at length, an unanimous call was given him to settle, which he accepted and was ordained March 11, 1808. Among the ministers who took part in the ordaining services were Rev. Dr. John Reed of Bridgewater, father of Hon. John Reed; Rev. Dr. William Shaw of Marshfield, father of Rev. Philander Shaw, and Rev. Philander Shaw of Eastham. Mr. Johnson continued in the pastorate till March 12, 1828, when he was dismissed at his own request by a council convened for the purpose, and removed to Victor, N. Y., where he preached for some time. He subsequently was pastor of the church in Sweden and Parma in that state. He was a faithful minister. While in the ministry at Orleans, one hundred and fifty-five were admitted members, five hundred and twenty-seven persons were baptized, and two hundred and fifty-six marriages solemnized. His "bill of mortality" during his pastorate shows that four hundred and seventy-nine persons died within his parish. One of these persons—the last one upon his record—Mrs. Susannah (Higgins) Taylor, attained to the great age of one hundred and two years. She was the daughter of Samuel Higgins

and widow of Mr. John Taylor; and upon the anniversary of her one hundredth birthday, in 1825, the century sermon was preached by Mr. Johnson.

The last years of Mr. Johnson's pastorate were much disturbed by religious dissensions. Three societies were formed in consequence, and strengthened by deserters from his church and society. These societies were the Methodist, Universalist and Baptist.

Mr. Johnson was born in Bridgewater, Mass., Nov. 5, 1783, and was son of Thomas and Mary Johnson of that town, and was graduated at Brown university in 1806. He married Maria A. Sampson of Plymouth in 1809. His death occurred at Fairport, N. Y., Oct. 11, 1867, in the 84th year of his age. He had five children born in Orleans, viz.: Mary S., in 1810; Simeon S., in 1812; Samuel, in 1815; Daniel, in 1819, and Maria, in 1822. Mr. Johnson first occupied the house of the late Sylvanus Higgins, but upon the removal of Timothy Bascom from town he purchased his place, and there resided till his removal. The old house is yet standing and is occupied by Mrs. Rosanna Higgins.

The deacons who officiated while Mr. Johnson was pastor were Richard Sparrow, Judah Rogers, Abner Freeman, who became Baptist and dismissed in 1827; Prince Twining, chosen in 1812; Isaac Sparrow, chosen in

1823, became a Baptist and dismissed in 1827, and James Rogers.

After Mr. Johnson's dismissal no effort was made to settle a minister. The society had now become much disturbed in consequence of the introduction of new views on religious matters, and to settle a pastor as had been done there seemed to be no way opened. In 1829 Rev. John Turner was engaged to supply the pulpit. He was a very zealous preacher, and he very earnestly urged the society to erect a house of worship and he very earnestly urged the society to erect a house of worship and keep up with the societies that had been formed in the town. His appeals were heard with favor, and an unanimous vote was obtained to build. Work was commenced June 29 of this year, and on Sunday, July 12, services for the last time were held in the old house, where the voices of Osborn, Crocker, Bascom and Johnson, the settled pastors, had been heard, and on Monday, the 13th, the work of demolishing began. On the 16th following, the frame of the new house, upon the site of the old one, was raised without the use of "any ardent spirits," or injury to any one. The frame being covered, services were held the 19th, and were continued each Sabbath, with one exception, till completed, Nov. 19. The dedicatory sermon was delivered by Mr. Turner, who

had interested himself in its building, and in keeping up the interest of the society. Mr. Turner's services were ended the following year, and he left the town.

The old meeting-house was completed in 1719. It was a small structure, with a hopper-shaped roof, and with a small porch on the south side. It is said the lumber used in its construction was brought from Scituate. In 1734, the house had become too small for the accommodation of the precinct, and a committee was chosen to report what was necessary. The committee recommended the building of a new house of worship upon the old site; but the precinct delayed action, and nothing was done until 1736, when the precinct consented to enlarge the house by carrying out the north or back side, and a committee of seven took charge of the enlargement. In 1800 the old house again underwent repairs. The old porch was taken down and the "high porch" erected in its place, in which the gallery stairs were placed, the doors in the end of the house closed, and new pews built. The cost of the repairs and painting was borne by the precinct, which was defrayed by the amount received from sale of the new pews. There are many now living who remember the old hopper-roof edifice, with its "high porch," two rows of windows, sounding board, deacon's seat, old

men's and old women's seats, galleries on each end and front side, and its high back pews. The town held its meeting here after Orleans was set off. The burying ground adjoining the church yard was laid out by the town March 20, 1719-20. It has been enlarged several times, and is now a very large cemetery. The oldest portion has not been disturbed by the association which controls it, only to keep out the bushes. Here lie many of the sons and daughters of the early settlers of this part of old Eastham.

After the removal of Mr. Turner to another field of labor, and before the installation of Rev. Stillman Pratt in 1835, Rev. Mr. Scovel, Rev. Mr. Bartley and Rev. Mr. Boyter supplied the pulpit. Rev. Stillman Pratt was a native of Reading, Mass., and was born April 24, 1804. He graduated at Amherst college in 1831. He was a devoted minister and closed his labors here April 23, 1839, and removed from town. He died at Middleboro Sept. 1, 1862.

Mr. Pratt was succeeded by Rev. Hazael Lucas, who was employed for about two years. His successor was Rev. Jacob White, who was ordained in 1841. Mr. White was a graduate of Brown university. He continued pastor of the church till 1860, when he gave up his pastorate on account of ill health. He died at Lyneboro, N. H., April 13, 1866, aged 60 years.

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His remains were brought to Orleans for interment, as requested. Mr. White was a faithful pastor and was greatly esteemed by the people of his charge.

Between 1860, when Mr. White retired, and 1870, the following ministers supplied the pulpit: Rev. William E. Dickinson, Rev. Orlando H. White, Rev. Joseph W. Tarleton and Rev. J. E. M. Wright. Among those since 1870 who have supplied the pulpit a considerable length of time was Rev. C. E. Harwood, a graduate of Amherst college, who was ordained June 7, 1871.

The eccentric physician, Dr. Abner Hersey of Barnstable, gave this society by will five fifty-sixths of the income of his estate after his wife's decease. How much of the income the society annually received before the sale of the whole of Dr. Hersey's estate in 1816, it does not appear. It is probable if any was received it was small. Upon the sale of the estate by legislative authority, the society obtained a large sum, which, with its accumulation, was expended in building the minister's house in 1835.

In 1888, the old meeting-house, which had stood since 1829 without much repairs, was renovated; and now it is in condition to stand many years yet, to accommodate the society, and to mark the site of the ancient house of worship of the Congregationalists.

NO. 7.

Mr. Paine, Mr. Webb and Mr. Cheever.

Mr. Osborn's removal to the south precinct of Eastham, now Orleans, in 1719, to have charge of that branch of the old church, as pastor, now to worship in the new meeting-house, necessitated action to secure the settlement of a pastor in the north precinct to succeed him. Mr. Isaac Pepper was appointed by the town to secure a candidate for the ministry. Among those invited was Mr. Thomas Paine, the only son of James Paine, Esq., of Barnstable, who was a native of the town. Mr. Paine was a graduate of Harvard, of the class of 1717, and was on a visit to uncles and aunts and other relatives in the town. In his interleaved almanac for the year 1719, he speaks of his visit, and regarding an invitation to preach as a candidate he says: "March 1, 1718-19. I preached in Eastham all day." "March 2d. Mr. Pepper being appointed by ye town to look out for a minister, invited me to preach here in order to a settlement; but I gave him no encouragement." Mr. Paine was settled in Weymouth the same year, where he was pastor till 1730, though not formally dismissed till 1734. Ill health was the cause of his leaving the ministry and entering commercial business. Mr. Paine "was a man of great

talents, learning, industry and piety." His only son, Robert Treat Paine, was an eminent lawyer, and one of the signers of the Declaration of Independence; and was grandson of Mr. Treat, the minister, of whom mention has already been made in these papers.

Rev. Thomas Paine died in that part of Braintree called German-town, at his daughter's, Mrs. Abigail Greenleaf's, May 30, 1757, in his 64th year, and was buried in Weymouth, his wife having died October 17, 1747. Mrs. Paine was Mr. Treat's youngest daughter. They were married at Boston, April 21, 1721.

Mr. Benjamin Webb of Braintree, a young man, was invited to preach as a candidate soon after Mr. Paine supplied the pulpit, and May 28, 1719, the town concurred with the church in giving him a call to the ministerial office vacated by Mr. Osborn, who now was pastor of the south church by choice. He accepted the call and was ordained some time during the latter part of the year. Mr. Webb continued in the ministry here until his death, which happened August 21, 1746, in the 52d year of his age. He was buried in the oldest cemetery in Eastham, where stones mark the spot. The headstone is broken and that portion which bore the inscription has been gone for many years. The footstone is in place, and in a good state of pres-

ervation. What led to his interment in the oldest burying ground, when there was a burial ground near the meeting-house in which he preached, cannot be learned. Mr. Webb was an excellent man. Mr. Crocker, of the first church, for some time his contemporary, it is said, pronounced him to have been "the best man and the best minister he ever knew." He was graduated at Harvard college in 1715, when twenty years of age.

Mr. Webb married Mehitabel, daughter of Thomas and Mary Williams of Taunton. She was born in 1695. By her he had children. The following are found recorded: Benjamin, born Nov. 2, 1721; Mary, born June 20, 1724; and Thomas, born Aug. 2, 1726. Benjamin became a schoolteacher and moved from town.

The house in which Mr. Webb lived stood near the meeting-house in which he preached. It was built by the town, as was agreed upon at his settlement. He managed to live comfortably from the proceeds of his small farm and yearly salary, and to leave at his death an estate valued at nine hundred and three pounds and four shillings, old tenor. He had servants; two of them at his death were valued at sixty-five pounds. He had a library appraised at seventy-three pounds, three shillings and six pence. He possessed at the time of his decease, a mare, three cows, a calf

and thirteen sheep.

Mr. Webb left no record of his ministry, and it is not known the success that attended his labors.

The successor of Mr. Webb, as pastor of the middle church in Eastham, was Rev. Mr. Edward Cheever, who was settled in 1751. He was son of Thomas Cheever of Lynn, and was born May 2, 1717. He graduated at Harvard college in 1737. He was ordained minister of the third parish in Lynn, now Saugus, December 5, 1739, but for some reason not now known he relinquished his connection in 1747. He died at Eastham, August 17, 1794, in his 78th year, and lies buried in the old cemetery near the site of the meeting-house in which he preached, a slate stone, with inscription, marking the spot. He was twice married. His first wife, Martha, died Feb. 28, 1783, in her 64th year, and lies buried beside her husband. His second wife was Dorcas Cook of Eastham, to whom he was married by Mr. Baseom, June 3, 1788. By his first wife Mr. Cheever had several children. His son, Joshua, died when sixteen years of age, Nov. 24, 1765. His son, Dr. Samuel Cheever, was some years a practicing physician in Eastham. Mr. Cheever's pastorate extended through the stormy period of the Revolutionary conflict. He left no record of the church during his connection with it. That his views upon the great question of separ-

ation from the mother country were in accord with a majority of his townsmen there is no doubt.

NO. 8.

Rev. Philander Shaw, Mr. Babcock, Mr. Hardy and Their Successors.

The successor of Mr. Cheever was Rev. Philander Shaw. He was ordained Sept. 23, 1795. He was given 200 pounds as an inducement to settle, and an annual salary of 90 pounds. He was the last settled minister in Eastham. He continued in the ministry here till early in the year 1838, when he asked for his dismissal. The important event of his pastorate was the division of the ancient town.

Mr. Shaw was born in Marshfield, Mass., March 27, 1767. He was the son of Rev. William Shaw, and grandson of Rev. John Shaw of Bridgewater. His mother was Lucia, daughter of Rev. Joseph Crocker of Eastham. He was educated at Brown university and Harvard college. At the former institution he spent two years, and at the latter two years. Among his classmates at Harvard were Rev. Mr. Kirkland and Levi Hedge, Esq. After his dismissal from the pastoral charge, in 1838, he occasionally supplied the pulpit in his own and neighboring parishes. He represented Eastham in the General Court in 1837 and 1838, and preached the funer-

al discourse, at the invitation of his townsmen, upon the death of President Harrison in 1841. "As a preacher his voice was strong and his articulation clear and distinct." It is said "his talents were of high order and discoverable in all his performances; but seen to the best advantage on great occasions. His sermons were evangelical, generally practical rather than doctrinal, and rich in thought. His style of writing was clear and vigorous, bearing the mark of a scholar." He died after a short illness, October 10, 1841, aged 72 years. Mr. Shaw was twice married. His first wife was Miss Dorcas Doane, to whom he was married by Rev. Jonathan Bascom, November 19, 1795. She died of "a languishment" at the age of nineteen, July 17, 1797. For his second wife, he married Miss Lucy Crocker of Barnstable, in November, 1798. She was the daughter of Alvan Crocker, and by her he had children: his eldest son, Philander, died when seven weeks old, Jan. 27, 1800; his son, Joseph Crocker, fell a victim to the spotted fever, at the age of 13, Feb. 4, 1816; and his son, Oaks, died of the same disease, Feb. 24, 1816, aged 9 years.

The Congregational society at the close of Mr. Shaw's pastorate was not as large and prosperous as it was when he began his labors forty-one years before. It could not now be said, as had

been said, "no individual in town but what belongs to the Congregational society." The great falling off was due to the Methodist society, which was formed in 1820.

The society in 1839 obtained the services of Mr. Daniel H. Babcock, a native of Ohio, and a student of theology at Andover. He was ordained Nov. 7, 1839. He remained here but a short period, when he went to West Yarmouth, and became pastor of the church there, organized in 1840.

Rev. Solomon Hardy, a native of Hollis, N. H., took charge of the society a short time after the dismissal of Mr. Babcock. He died while in the ministry here in September, 1842. Mr. Hardy was a graduate of Middlebury college in 1824, and had preached in various places. He came to this place from South Wellfleet, where he had preached since January, 1838. His death was much lamented by all who knew him.

Rev. Enoch Pratt succeeded Mr. Hardy as pastor and continued several years. He was a native of Middleboro, and graduate of Brown university in 1803. He settled in the ministry at West Barnstable, having been ordained Oct. 28, 1807. He asked for a dismissal as pastor of the West Barnstable church in 1835, and removed to Brewster. In 1836 he supplied the pulpit in South Wellfleet, and for several years after supplied pulpits whenever occasion required, until he

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was called to the Eastham church. While in charge here he applied himself to the examination of records and to the collection of facts for his history of the ancient town of Eastham, which he published in 1844. He died at Brewster, Feb. 2, 1860, aged 78 years. He was three times married, and left children.

Rev. Edward W. Noble supplied the pulpit from November, 1846, to December, 1849, when he went to Truro and was there installed pastor Dec. 26, 1849. Mr Noble was born in Williamstown, Mass., in 1811, and was graduated at Williams college. He preached at Truro until 1883, when he severed his connection with the Congregational society and removed to Cambridge, where he has since died.

Between 1850 and 1851, Rev. John H. Wells and Rev. Stephen Bailey supplied the pulpit. Mr. Bailey had been in the ministry at Truro and Wellfleet. He was a native of New Hampshire. He died at Dorchester, Dec. 30, 1868.

The last pastor of the church was Rev. Ebenezer Chase. He preached from 1851 to 1859. Mr. Chase had been pastor of the Congregational church in West Yarmouth, and had supplied the West Barnstable church.

In 1864 the Congregational society found it impossible to support religious worship, sold the meeting-house, and it was removed

for secular purposes. Thus this branch of the old Congregational society of Eastham, first led by Webb, has become extinct.

NO. 9.

The "Cold Plague" and "Spotted Fever."

In the beginning of the year 1816 a malignant febrile disease, called the "cold plague" and also the "spotted fever," made its appearance in the lower Cape towns. At Orleans, Eastham and Truro it was attended with fatality. The local physicians found it very difficult to control, and very few recovered under their treatment. The disease appeared in Orleans in February and continued its work of prostration and death for several weeks. The whole number of deaths resulting from the fever has never been fully given. Rev. Mr. Johnson of the Congregational society, who kept a record of those who died in his parish that year, fails to designate the disease each person had, so no account of the number can be made up from his record. His "bill of mortality," however, for the year 1816, shows that fifty-two persons—twenty-eight adults and twenty-four children—died, showing an excess of thirty-two deaths over the number in 1815.

In Eastham this disease appeared in January, and it continued for several months. The first

three weeks it was attended by great fatality. The physicians here had no success in its treatment. Fortunately for the sick, in the month of April appeared Dr. Samuel Thomson, the founder of the Thomsonian system of practice, in pursuit of vegetable substances for medicinal purposes. He at once made himself acquainted with the nature of the disease, and had many calls to attend the sick during the few days he spent here. His manner of treatment restored each patient to health, and after selling two men "rights" to practice he returned to Boston, the disease appearing to abate. Within a week after his return to Boston, he received a letter from Eastham, strongly inviting him to return as "the fever had made its appearance among the people with double fatality." He took a "stock of medicine," he says, and returned and "soon found enough ready to purchase the twenty rights for which I had offered to sell the right of the whole town. I attended on many of those who had the disease, in company with the two men who had purchased the right of me when there before, and instructed them how to carry a patient through a course of medicine, and they attended and gave instruction to others. When they could meet together I gave information by lectures; those who got the information attended

wherever they were wanted. I pursued my usual mode of treatment by giving the medicine to promote a free perspiration, and when necessary steamed and gave injections, cleansed the stomach and cleared off the canker." He says, "The success in curing this alarming disease was very great. I staid about two weeks, during which time there were attended with my medicine thirty-four cases, of whom one died and the rest got well." "At the same time," he says, "of those who were attended by the regular doctor eleven out of twelve died, making in the whole upwards of fifty deaths in a short time in this place, which was about one-twelfth part of the inhabitants who were at home." Dr. Thomson says, "The people generally treated me with great kindness and respect, and took a great interest in my cause; and the success of my system of practice, in relieving them from this alarming disease, gave universal satisfaction."

At Truro the disease commenced the latter part of February or first part of March, and soon became very fatal. Rev. Jude Damon, the pastor of the Congregational church, in his register of deaths kept during his long pastorate, gives the name, time of death and age of each one who was a victim to this malignant fever. The following list of victims is

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made up from his bill of mortality:

John Atkins, who died March 9, aged 49 years.

Richard Rich's wife, who died March 13.

Joseph Lombard, who died March 14, aged 3 years.

Joseph Higgins, Jr., who died March 14, aged 13 years.

Widow Nancy Brewer, who died March 18, aged 46 years.

Ambrose Collins, who died March 19, aged 20 years.

Widow Ruth Snow, who died March 19, aged 74 years.

Betsey Lombard, who died March 24, aged 18 years.

Widow Betsey Rich, who died March 24, aged 75 years.

Mary Atkins, who died March 25, aged 16 years.

Sarah Knowles, who died March 29, aged 39 years.

Huldah Snow, who died March 29, aged 69 years.

Pauline Paine, who died March 29, aged 2 years.

Jaazaniah Gross, who died March 30, aged 46 years.

Silas Knowles, who died March 31, aged 22 years.

Caleb Lombard, who died April 2, aged 15 months.

Anthony Snow, Esq., who died April 3, aged 71 years.

David Dyer, who died April 3, aged 56 years.

Joshua Hinckley, who died April 7, aged 36 years.

Edwin Lombard, who died April

—, aged 17 months.

Thomasin Snow, who died April 11, aged 5 years.

Wife of Caleb Hopkins, who died April 16, aged 70 years.

Wife of Thomas Rich, who died April 16, aged 40 years.

Child of Thomas Peirce, who died April 16, aged 3 months.

Widow Anna Cole, who died April 17, aged 53 years.

Silas Atkins, who died April 17, aged 84 years.

Mrs. Sarah Knowles, who died April 23, aged 49 years.

Mrs. Eliza Rich, who died May 1.

Mrs. Deborah Paine, who died May 1.

Mrs. Suanah Dill, who died May 5.

Isaac Small, who died May 6, aged 61 years.

Widow Christian Coan, who died May 11, aged 76 years.

Widow Thomasin Snow, who died May 15, aged 67 years.

Mrs. Elizabeth Small, who died May 21, aged 56 years.

Jeremiah Knowles, who died May 25, aged 18 years.

NO. 10.

Wreck of Pirate Ship Whidah.
Over 100 Lives Lost. Passage
Through the Cape.

The loss of the pirate ship Whidah or Whido, and her two consorts, on the eastern shore of Eastham, in April, 1717, with all their crews, with the exception of

seven men, was for many years an interesting theme at the evening gathering at the firesides in the lower towns of the Cape; and well it might have been, for never, since the settlement, had there been such destruction of vessels and loss of life on the Cape shores.

The Whidah or Whido was a fine merchant ship, and at the time of her capture by Bellamy in February, 1717, was in command of Capt. Prince, bound from Jamaica to London with a valuable cargo. Bellamy had her armed with 28 guns, and retaining a portion of her crew, with the sloop he lately sailed well manned, as a tender, sailed for the shores of Virginia; but encountering a heavy gale of wind, in which both vessels narrowly escaped destruction, he changed his course for Rhode Island. While nearing the coast, the pirates fell in with a vessel, which they captured and sunk after taking aboard the crew. The Whidah and tender, continuing their cruise off Cape Cod, captured a wine vessel. Williams, who had been engaged with Bellamy in his piratical work from the commencement, was put on board as the prize master with seven other pirates, with instructions to keep the craft with the fleet. After a short cruise off the eastern coast, destroying vessels and detaining crews, the piratical squadron encountered

storms, and it was determined to return for a cruise off Cape Cod, where the prospect for their work was better. But their cruise was short. The pilot of the wine vessel, who had been the master before its capture by the pirates, having become exasperated by the ill usage of Williams, the prize master, who kept him constantly at the helm, ran the vessel ashore while Williams and his crew were intoxicated, and was the only one of the crew who succeeded in reaching the shore alive. The night was dark and windy, the waves ran high, and it was remarkable that the pilot escaped death. The Whidah, following the wake of the wine vessel, got into the breakers, turned bottom up and all but two of the crew lost their lives. The other vessel was run ashore and five succeeded in gaining the shore, while the others constituting the crew were drowned. The pirates, upon reaching land, sought a place of safety till morning, when they began their journey to Rhode Island.

Joseph Doane, Esq., one of the justices of the peace for the county, was informed of their passage through the town and immediately started with a deputy sheriff in pursuit. They were overtaken and arrested. After examination they were committed. Two days after, another pirate, who had managed to get ashore from the Whidah, was found, examined and com-

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mitted for trial. These pirates were tried at Boston in October following, and those found guilty were executed. Esq. Doane attended the trial, upon the command of "His Excellency Samuel Shute, Esq., the Governor and Commander-in-chief," and spent ten days from home. It appears that he was not remunerated for his time and expense until 1727, when upon application to the Great and General court, an order was passed for his pay.

Immediately upon receiving intelligence of the destruction of the pirate vessels in the surf on the eastern shores of Eastham, Gov. Shute ordered Capt. Cyprian Southack to proceed to the place of the disaster in behalf of the government. He took passage in the sloop Nathaniel, hired by the government, commanded by Capt. John Sol, May 1. The next day coming to anchor in "Cape Cod harbor," a whale boat was obtained, and Messrs Cutler and Little of his party were sent without delay to Truro to get horses and proceed to the wreck. Capt. Southack followed the next day, May 3. He found upon his arrival at Truro much trouble to get the horses his business required. He spent some little time at the house of Thomas Paine, Esq., in making arrangements for his journey, etc. Here he met Mr. Caleb Hopkins, an outspoken old settler, grandson of the sturdy old Pilgrim,

Stephen Hopkins of the Mayflower band, who "very much affronted" him. From here Capt. Southack proceeded on his journey to Eastham, where it appears he arrived late in the afternoon. At the place of the wreck he found, besides Cutler and Little, Joseph Doane, Esq., and at least two hundred men on the shore, picking up whatever was of any value that floated from the wrecks. Many of these men had come from places twenty miles distant. Capt. Southack, next day after his arrival, posted a notice of his business and ordered all goods taken, belonging to the vessels, to be brought to him at Mr. William Brown's house. The goods recovered, Capt. Southack employed men to take them to Billingsgate, from where they were taken to Boston by Capt. Dogget in a sloop. Great many of the articles picked up were in a very bad condition, which was in consequence of the heavy action of the surf. The poor condition of the goods gave rise to the saying often heard since: "Looks as if it came out of Bellamy's wreck."

Capt. Southack while at this place caused the burial of more than one hundred men that came ashore from the wrecked vessels.

It is stated that during his visit here Capt. Southack went across the Cape in a whale boat. In the State House at Boston there is an old map—"The Sea of New Eng-

land"— without date or name of publisher, upon which is outlined the channel in which he made his passage. The following inscription, appearing upon the map, shows Capt. Southack was responsible for the outline at least: "The place where I came through with a whale boat, being ordered by ye Governm't to look after ye Pirate Ship Whido, Bellame, command'r, cast away ye 26 of April 1717, when I buried one hundred and two men drowned."

The passage he made across the Cape in his whale boat was doubtless where in 1804 Eastham and Orleans attempted to open a navigable canal between the head of Boat Meadow Creek and Town Cove, but which failed. The channel designated upon the map is certainly in the locality, and was probably what the old people before Bellamy came called "Jeremiah Smith's Gutter," or what is now sometimes called "Jeremiah's Gutter."

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